

THE  
Low Church  
CREED:  
OR, THE  
Twelve Articles  
OF  
Mr. *Bi* — *ss* — *ts*  
FAITH.

---



LONDON  
Printed, and Sold by the Booksellers of *London*  
and *Westminster*, 1711. Price One Penny.

Sach. 355/1



---

T H E

*Low-Church Creed.*

---

I. **I** Believe, or rather, my Reason constrains me to think, that there is one God comprehended in three Persons, Father, Son, and Holy Ghost, which three Persons, but one God, is the Eternal Maker and Disposer of all Things, both in Heaven and Earth.

II. As for that Worship and Honour which is due to him as such, I believe it most fitly to be represented by four Gramaces, and a formal Hypocritical Cant, without the least Syllable of either Religion, or even common Integrity.

III. As for my Notion about that little Religion I am Master of, I Believe all Decency, in the Form and Manner of Worshipping God, ought to be avoided for the Extirpation of *Papish* Superstition.



IV. I Believe that all those decent Ornaments which belong to our *Cathedral* and *Paroichal Churches*, which formerly, in the more primitive and purer Times of Christianity, was thought to be very comely Spectacles in the House of God, and very useful to animate and exite the Devotions of the People, ought wholly to be eradicated; Least, since our Fore-fathers were so stupidly blinded, as almost, if not altogether, to fall down and worship these, otherwise innocent Ornamentals, whose Design was far from any Desire of being worshipp'd as God's, but only to excite our Devotions to the only true God. I say, that these ought wholly to be extirpated, least we (which is hardly possible, unless possess'd by the Spirit of the Devil) should be conduc'd to follow their wretched Example, in worshipping we know not what.

V. I Believe that, notwithstanding the Great Maker and Founder of our Religion, the *Lord Jesus Christ* has taught

( 5 )  
taught us a Form of Prayer, intimating  
thereby, that we, in Pursuanceto his  
great Example, should when we ap-  
proach his Foot-stool, offer up our Pe-  
titions in a Set Form of Words. Not-  
withstanding all this, I say, I Believe  
that a rash and unpremeditated Cant,  
will be more acceptable to Him who  
has expresly Commanded the contrary.

VI, I Believe that the Ordination  
of Archbishops, Bishops, Priests and  
Deacons, is, notwithstanding its being  
an Apostolical Order, a Romish Im-  
position, and of as little Validity as  
the Ordination of Presbyters, tho' the  
one is Warranted by the Laws of God,  
in that it is deriv'd directly from the  
Apostles, and the other is not. Nay,  
further, I Believe that Taylors, Wea-  
vers, Millers, and all such Mechanicks,  
who all the Week follow their diffe-  
rent Employments, and on the Lord's  
Day get into a Barn, and Teach the  
People, under the denomination of  
*Presbyterian Teachers*: I Believe, I say,  
these Mechanicks to have as good an  
Authority

Authority to assume the Priest's Office (for which *Saul*, tho' a King, had the Kingdom of *Israel* wrent from him) as either of the former.

VII. As for my Notion concerning that Point of Religion they call *Political*, I Believe it Lawful (tho' the Laws of God has otherwise commanded) to resist my Sovereign upon any Default, and think my self a very proper Judge in that Particular.

VIII. As for Her Majesty's Title to the Crown, I Believe Her to be my Lawful and Rightful Sovereign, because She is actually in Possession, (which is nine Points of the Law) and as long as She governs to please me, and the rest of my Holy Brethren, we shall pay Her an unwilling Obedience: But upon any Misdemeanour, we think our Duty it to Rebell against Her, and that because She has no Hereditary Right, and to place the *Crown* upon his Head, who is Lineally next Heir to it.

IX. I Believe, tho' contrary to both  
Sense



( 7 )  
**Sense** and Reason, the Supream Power to be vested in the Queen, Lords, and Commons, (or rather in the Lords and Commons only) and that because Her Majesty, when out of Parliament, is bound to be subject to those Laws which, when in Parliament assembled, She has only an equal Share in Compiling.

X. I Believe that when-ever Her Majesty, by Dissolutions of Parliaments, change of Her Servants, or any other Way, or Means whatsoever, shall act contrary to the Will and Opinion of us Sons of Perdition and Rebellion, that then it is Lawful to Resist and Rebel against Her, and that because She doth, as it is most fitting She should, hold the Crown only during the Subjects Pleasure.

XI. I Believe *Moderation* to be a Duty, but no otherwise than by filling the People's Ears with the Noise of it, to undermine the very Walls of the Church, and to establish *Presbytery* instead of *Episcopacy*, and *Anarchy* instead

stead of *Monarchy*; but whenever these, to our great Satisfaction, are firmly settled. We Believe *Moderation* to be both prejudicial to these our Beloved Tenets, and also contrary to the Laws of God.

XII. I Believe, tho' Contradictory to the Opinion of all Wise-Men, that *Protestant Dissenters* are to be brought over to the Church by proper Arguments that may convince them (which is next to impossible) of the Sin and Folly of Dissenting from an Establish'd Church, allowing of no sinful Tenets. This, I say, I Believe, tho' it is plain, beyond all Contradiction, that *Dissenters* are no otherwise to be brought over to the Church, then by inflicting upon them the Penalty of the Law for their Dissention.

*From which Herodoxy, both in Faith and Practice, Good Lord Deliver all honest and undesigning Christians.*

F I N I S.





